THE

Pastoral Office.

Opened in a

VISITATION-SERMON

Preached at

IPSWICH

October 10. 1662.

By the Right Reverend Father in God,

EDWARD Lord Bishop of *NORWICH.*

Ed. Reynold

Greg. Nazianz. in Apologet.

Ὁ ποιμὴν ἀναπαύσῃ τε, καὶ ἀποκτήσῃ καὶ ἀνακαλέσει· ὀλίγα μὲν τῇ βακτηρίᾳ, τὰ πολλὰ δὲ τῇ σύριγγι.

LONDON,

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1663.

02,209

To the Right Worſhipfull the Magiſtrates, and to the Reverend Miniſters, and other Members of the Corporation of *Ipſwich* in *Suffolk*.

Dearly Beloved,

Hough I could not with any decency decline the Publication of this Sermon, which had been by you ſo earneſtly deſired, then, when the greatneſſe of your Love and reſpects to my Perſon, and function, did for many dayes expreſſe it ſelf in a moſt free and noble Reception: yet it pleaſed Divine providence, by a ſore viſitation on my Family, to obſtruct the performance of

of this Service, so long, till I might justly have hoped to have been no more minded of it. But being disappointed in that hope, I now, though late, send it forth, without altering any one Line or period of what I then delivered. And although it be but a very Slender Return for the great favours I received from you alone, yet I must crave your leave to professe, That as a Ring, though placed only on a finger is yet a token of Love to the whole person; so this little Sermon, though dedicated only to you, is intended as a Testimony of that Honour & Thanks which I owe to all Orders in this great Diocese, for those signal and publick favours, which, in mine attendance on the service thereof, I every where received. All the Answer I can

make

make to ſo great an Obligation, is daily to pray, That the Church of Chriſt in this large Dioceſe, may be beautified with the bleſſings of Truth and Peace, of Unity and Holineſſe; That the Clergy thereof may with all fidelity deliver the Word of Gods grace, and that it may by his effectual operation, have a free and ſucceſsfull paſſage into the hearts and lives of the people committed to their Charge. And as this is the Continual Prayer, ſo I hope, that through the Aſſiſtance of Divine Grace, it ſhall be the unwearied Endeavour of him who deſires to approve himſelf

An unfeigned Servant of your Faith,
and Salvation,

ED. NORVIC.

THE *PASTORAL OFFICE.*

OPENED

In a VISITATION-SERMON

Preached at *IPSWICH.*

ZECH. 11. 7.

And I took unto me two ſtaves; the one I called Beauty, and the other I called Bands, and I fed the flock.

IN this Chapter wee have a prophecie of horrible and final Judgements hanging over the Nation of the *Jews*, for their Rejection of Chriſt, here foretold. The Judgements are

External, ariſing from Enemies abroad, *verſe* 1,2,3. from ſhepherds at home, *v.* 5. from Inteſtine Commotions, *ver.* 6. & *Spiritual*, *Rejection* by Chriſts breaking the *ſtaves* wherewith he had fed them, *ver.* 9. - 14. & *Tradition* into the hands of Cruel ſhepheards, *ver.* 15. 17. Cauſes of theſe Judgements, Oppreſſion, *ver.* 5. Ingratitude againſt Chriſt their good Shepherd. Concerning whom we have 1. His Call to his paſtoral office, *verſe* 4. 2. His obedience to that Call, *verſe* 7. 3. The Hatred, and diſ-eſtimation he received from the paſtors and people, *ver.* 8. 12. Laſtly Gods Abhorring their ſo unworthy dealing with his Sonne, *verſe* 13.

The Lord being willing to ſave his flock ſets *a ſhepherd* over them who ſhould feed them. And *a Good* ſhepherd we are ſure it is who could call God *My God*, verſe 4; and although we may take it for the *Prophet himſelf*, repreſenting by a *Synecdoche* all faithfull paſtors whom the Lord from time to time ſent to acquaint them

them with his Counsel, yet it is evident by the ensuing parts of the Chapter, that *Christ* is here meant, the chief and great shepheard, of whom the Prophet in these actions was *but a Type*. He *threatneth* them, *verse* 6. *punisheth* them, *verse* 10. was *sold* by them, *verse* 12. compared with *Mat*: 27. 9. He *principally*, and *other* faithfull pastors *under him*, are they who here undertake the Charge of this people to feed and Govern them. Which Care is further set forth *by a Metaphore of Two Shepherds staves*, noting his double vigilancy and superinspection over them; By the names of which I understand *Two special Ends* of Christs pastoral Service:

1. *To Restore Beauty*, and to erect that collapsed order of doctrine and worship which had been corrupted; for *verity* of doctrine, *purity* of worship, and *decency* of order, are the special *Beauties* of a Church, which render it amiable: upon these accompts it is that *Sion* and the *House of God* therein are so often called *the Beauty of the Lord*, and *the Beauty of*

External, arising from Enemies abroad, *verse* 1,2,3. from shepherds at home, *v.* 5. from Intestine Commotions, *ver.* 6. & *Spiritual*, *Rejection* by Christs breaking the *staves* wherewith he had fed them, *ver.* 9. - 14. & *Tradition* into the hands of Cruel shepheards, *ver.* 15. 17. Causes of these Judgements, Oppression, *ver.* 5. Ingratitude against Christ their good Shepherd. Concerning whom we have 1. His Call to his pastoral office, *verse* 4. 2. His obedience to that Call, *verse* 7. 3. The Hatred, and dis-estimation he received from the pastors and people, *ver.* 8. 12. Lastly Gods Abhorring their so unworthy dealing with his Sonne, *verse* 13.

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Holineſs, Pſal. 27. 4. 48. 2. 50. 2. 96. 6. 9. Iſay 60. 13. 64. 11. *Chriſt* in his Miniſtery did *cleanſe the doctrine* of the Church in his Sermon on the Mount, and *the worſhip* of the Church in his purging of the Temple, and ſo filled his houſe *with Glory*, *Hag*: 2. 7. and made Beautifull the feet of his Miniſters, *Rom.* 10. 15. The *Magnificence* of the *Temple*, the Glorious *Garments* of the Prieſts, the pure *Veſſels* of the Sanctuary, the *Sweet Incenſe* and Perfume, the admirable *State*, *Order*, *and Government* of *Solomons* houſe, were all ſhadows and Types of theſe ſpiritual and heavenly Beauties wherewith Chriſt adorneth his Church

2. To gather *together into one* his ſcatter'd and divided people, *John* 11. 52. that from him the *whole Body* may be joyned together and compacted, *Eph*: 4. 16. in peace and love one unto another, according unto his prayer, *John* 17. 21, 22, 23. This, I take it, is meant by the *Staff* called *Bands*, making of the ſtick of *Joſeph* and *Judah* one, *Ezeck.* 37

19 In

19. In those Eastern Countries such as entred into a *Covenant of peace* were wont *to Twist a Band*, and upon dissolving a Covenant to untwist it again; Whence a *Society* of men joyning together in one imployment are called חבל *Psal:* 119. 61. 1 *Sam:* 10 5. and their *possessions* were divided unto them *per σχοινίσματα* by measuring lines, *Psal:* 16. 6. 78. 55. to note their dwelling together in unity. But now *upon Rejecting Christ*, They who had been before *in Amœnitate Dei*, the Lords peculiar people, *and were knitt* together in the *Bands of a Brotherly Covenant*, were at last loathed by God, *ver.* 8. no longer consociated in the same policie or possessions, but devoured by the *Roman Army*, and dissipated into diverse and remote Nations.

Fuller Miscellan. l. 6. c. 17

In the words *Two* things are observable. The *Office* or Administration, *feeding* the flock. And the *great Ends* of that Service, *Purity* and *Vnity*, set forth by the *Symbol of two pastoral Staves*, called here by the names of *Beauty* and *Bands*.

Touching

Touching this Adminiſtration of Feeding the Flock, we ſhall briefly open, 1. The *Neceſſity of this Paſtoral office*, both ſupreme in the Chief Shepherd, and ſubordinate in his ſervants and inferiour Miniſters. 2. The *particular Duties* wherein the diſcharge of our paſtoral Office doth ſtand, which the ſupreme Shepherd is pleaſed to ſecond with his powerfull and moſt efficacious Cooperation.

Neceſſity is Twofold. *Abſolute*, as it is abſolutely neceſſary for the firſt Being to Be. *Relative* or *Hypothetical*, when one thing is neceſſary in order unto, or upon ſuppoſition of another. *Obedience* unto God is a *Neceſſary duty* to be done, *Bleſſedneſs*, a *neceſsary End* to be purſued; *unto the performance* of this Duty, there is a *neceſſity* to know the *Rule* wherein it is preſcribed: unto the *obtaining* of this *End* there is a Neceſſity to know the *Means* whereby it may be promoted; for underſtanding whereof we ſhall premiſe two or three Propoſitions.

1. Though

1. Though there remain *some ingrafted notions* of the Law of Nature touching God and a service due to him in the heart of Man, yet that Law is much *darkned and defaced* by that sinfull Corruption which doth as well *indispose the minde* as any other faculties unto its due operations. *Of this blindness and vanity* we have frequent mention, 1 *Cor.* 2 14. *Ephes.* 4. 17, 18. and therefore albeit rare things are recorded of the *moral Vertues* of many Heathen men, and though diverse of their Philosophers, *Plato*, *Aristotle*, *Hierocles*, *Plutarch*, *Cicero*, *Seneca*, *Epictetus*, and others have written excellently on those Arguments, yet unto a *full knowledge* of Moral Duties to be in a due manner performed unto God and Men, there is *necessary a further patefaction* of the Divine will, then those remaining Principles of the Law of Nature can dictate unto us. And this was done *by the Ministery of Moses*, by whom to the Church, and unto whom by the Ministery of Angels the most holy and perfect Law of

of God was fully discovered.

2. Though the Law delivered by *Moses* be pure and perfect, though it be Holy, Just, and Good, and though the Commands thereof be Exceeding Broad, yet *thereby Salvation cannot* be had, since by the Law is the *knowledge of Sinne*, Rom: 3. 20. and therefore it *can Curse* onely and not Bless: or Save us, as the Apostle argues, *Gal.* 3. 10, 11. All *that the Law* can do is *to shew us duty*, to discover *the sinne* whereby we come short of duty, the *punishment* due unto that sin, and *our Impotency* to prevent, remove, endure, or avoid that Curse. And Consequently there must be a further pateſaction of life and grace by another Prophet.

3 The doctrine of the Gospel as it stands formally distinguished from the doctrine of the Law, is *wholly Mysterious and supernatural*, there are *no seminal notions* in the minde of man from whence it may by rational disquisition be deduced. And therefore it is usually in Scripture called

called a *Mysterie*, the Mysterie *of Christ*, Eph. 3. 4. Col. 4. 3. the Mystery *of the Gospel*, Eph. 6. 19. of the *Faith*, of *Godlines*, 1 Tim. 3. 9. 16. *Hidden from ages and generations.* Rom. 16. 25. *which eye hath not seen, nor ear heard, nor hath entred into the heart of man to conceive*, 1 Cor. 2. 9. as a Mysterie, *Above Natural* Reason, as a Mysterie of Godlinesse *against Carnal* Reason. Except therefore it had been by some Pastor Revealed to the Church, wee could never have had the knowledge of it.

4 Unto the perfecting of Salvation by the Gospel Two things Concurre. A *Valid Impetration* of Grace by the Merit of Christ. And an *Effectual Application* thereof by his Spirit, which he doth *by begetting Faith* in us, called the faith of the Operation of God, Col. 2. 12. This knowledge of Christ is *Simply necessary* to Salvation, *Isay* 53. 11. *Joh.* 8 24 And it is *not of our selves*, but the *Gift of God*, Eph. 2. 8. and God works it by *Hearing*, Rom. 10. 17. So there is

a *Necessity of a Divine Pastor*, by whose Teaching this knowledge so necessary to Salvation may be effectually wrought in us.

5. The doctrine of Redemption layeth an *Obligation on the Redeemed* to live unto him that bought them. Christ therefore died and rose, that he *might be the Lord* of dead and living; the Grace which bringeth Salvation, *Teacheth to Deny ungodliness*, &c. Tit. 2. 11, 12. *Sanctification* is necessary to Salvation, as being *the Inchoation* thereof. Nothing can be perfected till it be begun, *Heb.* 12. 14. *Since therefore Holiness is Necessary*, and it *belongs to him* to whom this Service is due *to prescribe the manner of it*, and since we have naturally in us *Ignorance*, *Impotency*, and *Enmity*, wholly disabling from the doing of it, there is upon these Accompts an Absolute *Necessity* of such a Pastor who *may Reveal* the Right way of *Holiness* unto us, and may *efficaciously incline* our wills thereunto. Upon these Grounds we may see the Necessity

ceſſity of the Great Paſtor *for Revealing* the ſupernatural *Myſteries* of Life and Salvation by Free grace, *for working Faith* whereby Life and Salvation may be applied unto us, for *Enabling* us unto the duties of Holineſſe, and *removing* thoſe Impediments of Ignorance, Impotency, and Enmity, which indiſpoſe us thereunto.

And now becauſe the *Office of Inferior Paſtors* under this great Shepherd hath in theſe late unhappy and licentious dayes by the ſubtilty, or rather bungling of Satan been greatly oppos'd, It will not be unſeaſonable to ſpeak a *little* of the *Neceſſity* of theſe alſo to feed the flock.

That which God hath appointed *as an Office* in his Church, is to be acknowledged Neceſſary. God hath by his ſpecial Inſtitution *appointed Paſtors and Teachers* in his Church, whoſe function the Scripture owneth as an Office, called ἐπισκοπὴ & διακονία, 1 Tim: 3. 1. Col. 4 17. therefore they are to be acknow-

ledged Necessary. The Lord is said to have *set* or constituted them in his Church, 1 Cor. 12. 28. to have *given them* to her as part of her Dowry, *Eph:* 4. 11. they are *sent forth* by the Lord of the harvest, *Matth.* 9 38. They are called *Ministers of Christ*, Col. 1. 7. They receive their Ministery *from the Lord*, Col. 4. 17. He hath *made them Overseers* Acts 20. 28. Therefore none can without Sacriledge against Christ and his Church reject them.

2. Necessary *Ordinances* presuppose necessary *Officers* to administer them. Christ hath appointed necessary Ordinances to be to the End of the world administred; therefore the Officers who are to administer them are Necessary likewise. He did *not appoint a work* to be done, and leave it to the wide world who should do it, but committed the Ministry of Reconciliation to *Stewards* and *Ambassadors* by him selected for that Service, 1 Cor. 4. 1. 2 Cor. 5. 19.

3. That which was Instituted for Necessary

Necessary Ends, so long as those Ends continue must be Necessary likewise; The Office of the Ministry was *Instituted for Necessary Ends*, which do and will still continue; therefore the Ministery by which they are to be promoted is still to continue. Those Ends are The *proclaiming Repentance and Remission* of Sins, the bringing *Glad tydings* of Good things, the *turning men from darkness to light, and from the power of Satan unto God*, the *saving* of souls, the *perfecting* of Saints, the Edifying the body of Christ, the *nourishing* of men in the words of faith, the *speaking* a word in season to the weary, to shew forth the Lords death till he come; These and such like great and weighty workes the Apostle calleth ἔργον διακονίας, *Eph.* 4. 12. So long as these works remain to be done, the ministery whereby they are to be done must remain likewise.

But it may be *Objected*, *others may promote* these Ends as well as Ministers; all Beleevers are commanded to Comfort,

fort, Support, Edifie one another, 1 *Thess.* 5. n. 14. *Jud. v.* 20. therefore no need of such an Office for the doing of them.

We answer, Although every private Christian in his place and station ought to minister grace to the Hearers, to have his speeches seasoned with Salt, and fitted to the use of edifying, yet these great Works are not done with the same authority, efficacy, certainty, or order, by a private hand as by publick Officers.

1 Not with the same *Authority*. A *Learned Lawyer* may resolve a mans Case as truly *as a Judge*; but when he hath a Sentence declared by the Judge, this doth more assure and quiet him, because it is a *Sentence* not only of truth *but of authority*. Ministers speak and exhort and rebuke with Authority, *Tit.* 2. 15.

2 Not with the same *Efficacy*; for the Lord hath made them *Able Ministers* 2 Cor. 3. 6. furnished them *with power* for Edification, 2 Cor. 13. 10. annexed

annexed a special *promise of Blessing* unto their service, *Matth.* 28. 20. the Gospel ministred by them is not in word only *but in power*, 1 Thess. 1. 5. not *declarative* only, *but operative*, they being therein *workers together with God*, 1 Cor. 3. 9. 2 Cor. 6. 1.

3 Not with the same *Certainty*; for How can it be expected that the Cases and Conditions of particular Consciences should be so well looked after *by private Men* who have Callings of their own to divert them, *as by those whose whole work* it is to oversee the Souls committed to their Charge, to whom they may in every case of difficulty resort for Counsel? Or *how can I expect ordinarily as full Satisfaction* from a private Brother, as from one whose duty it is to give himself wholly to these things, whose Constant Businesse it is to give attendance to reading, to exhortation, to doctrine, to meditate on them, to take heed unto them, to continue in them, that his profiting may appear to all? 1 *Tim.* 4. 13. 16.

4 Not

4 Not with the same *Order*; God is in all his works, much more in his Church a God of Order, 1 Cor. 14. 33. *If the Apostles* themselves found it difficult to attend the *Word of God, and Tables*, Acts 6. 2. It cannot but be much *more difficult for private Brethren* to attend their own domestical callings, and the publick concernments of the Church of God. If a great *Apostle* said *Who is sufficient for these things*, 2 Cor: 2. 16. shall we judge *private persons* fit enough for them? If in the Body God hath set *several Members* for several uses; shall we think so weighty, difficult, and important a service as publishing the glad tydings of Salvation, should be intrusted at large in every hand, and no peculiar Officers set apart for the dispensing of it?

4. We may inferre this Necessity from the *Titles* given by God unto these his Officers; they are called *Angels*, Rev. 1 20. *Ambassadors* entrusted with the ministery of Reconciliation, 2 Cor. 5. 20 *Stewards* of the mysteries of God,

1 Cor.

1 Cor. 4. 1, 2. *Watchmen* and Overseers of the flock, Ezek. 3. 17. Acts 20. 28 *Shepherds*, 1 Pet. 5. 3. *Teachers* distinguished from the people taught, Gal. 6. 6. *Preachers* sent to publish peace, Rom. 10. 14. *Builders*, *Planters*, *Husbandmen*, *Scribes* instructed for the kingdom of God. All which Metaphorical expressions import *Services* of absolute *Necessity* in States and families. There are *mutual and reciprocal Duties* injoyned by God upon them and the people, *they to watch* over the flock, and *these to love*, *honour*, esteem and encourage them. If they be not necessary Officers in the Church, why should there lie upon them *so severe a Charge*, why should there be due unto them so *great a respect?*

5 They whom the Apostles took Order to be provided for the service of the Church, are necessary Officers thereof; for had they been superfluous, they would not have burdened the Church with them. But the *Apostles took special Order* for the *succession* of Ministers in

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the Church, they *Ordained* Elders themselves, Acts 14. 23. they *directed Timothy* and *Titus* to do so too, 2 Tim. 2. 2. Tit. 1. 5. they *call upon them* to attend their service, Col. 4. 17. 1 Pet. 5. 1, 3. they *call upon others* to obey and encourage them, Heb. 13. 17. Gal. 6. 6. Now certainly they would not have taken all this Care, nor put the Church to so much duty and charge, if the Office were not necessary to the Good and Intereſt of the Church.

Adde hereunto the *uninterrupted preſcription* of all ages; for not to mention the *Heathen* Nations, where we find perſons ſeparated for divine worſhip, in *Egypt*, Gen. 47. 22. in *Paleſtine*, 1 Sam. 6. 2. in *Lycaonia*, Acts 14. 13. Such were the *Chaldeans* in *Babylon*, the *Magi* amongſt the *Perſians*, the *Brachmanni* amongſt the *Indians*, the *Druidæ* amongſt the *Gaules*, the *Pontifices*, *Augures*, *Flamines*, and others amongſt the *Romans*; and to keep to the Church of God, we read in the beginning, of *Enoch*

noch a Prophet, *Noah* a Preacher, *Abraham* a Prophet, *Melchisedeck* a Priest, of the *order of Priests and Levites* in *Israel*, before whom the first-born of the chief of the Families did bear that Honor; for we read of Priests before the Levitical Order was instituted, Exod. 19. 22. After that the *Evangelical* Ministry *began in John, continued in the Twelve Disciples and Seventy Elders, held on in a constant Succession*, Christ and his Apostles appointed it, and never repealed their own order. *If Jephte his prescription of* 300 years possession was a good plea, Judges 11. 26. much more the Churches of 1600.

And now, dear Brethren, since our office is of so great necessity to the Church of God, it greatly concerneth us *to be duly therewith affected, with all fear and trembling* to discharge so important duties for the administration whereof this function hath been divinely instituted, *By the Holiness and Exemplariness* of our Lives, by the *Evidence, authority*,

and *purity* of our Doctrine, to *keep our selves above the Contempt* of men, not to suffer any to *despise* us, to *magnifie* our office, and to bear up that *double Honour* which the Lord hath awarded unto those that Labour in the Word and Doctrine. That in all things shewing our selves *patterns* of good works, In *our Doctrine shewing* incorruptnesse, gravity, sincerity, sound speech which cannot be condemned, men that are against us may be ashamed having no Evil thing to say of us. And this leadeth to the Second thing proposed, the Consideration of the Duties wherein the discharge of this Pastoral office doth stand.

The word *Feed* is an usual *Metaphore* to expresse the *tender Care and Gentle* Government which men are to exercise over those who are Committed to their Custody. It is used frequently *not only in Scripture*, Psal. 77. 20. 78, 71. Ezek. 34. 23. Isa 40. 11. John 10. 11. 21, 15 17. 1 Pet: 5. 2: *but in profane authors*, as *Xenophon* makes the Comparison in the

the beginning of his *Cyropædia*, and *Homer* calls *Agamemnon* ποιμένα λαῶν, the Pastor of the people, κηδεμόνα, one that takes care of the flock. There is likewise a *Synecdoche* of the part for the whole, one particular of the Office being put for all the rest. Here then we might enter into a large field, 1. In opening the *Pastoral Office of Christ*, as he came to *Seek* and to save his Lost sheep; to *Rule* them by his royal authority; to *Lead* them by his most holy example; to feed them σώμασι, αἵμασι, πνεύμασι, ῥήμασι, by his Body, Blood, Spirit, and Word; to *Heal* and bind them; to *fold and defend* them, to *rescue and deliver* them out of the mouth of the Wolf and Lion 2 In setting forth the *whole duty* of the *Under-shepherds* which they owe to the flock of Christ, as they have entrusted unto them the *Ministery of Reconciliation*, which Ministery standeth in 4 things, 1 In offering up the *spiritual Sacrifices of prayers and praises* in the name and behalf of the Church unto

unto God, and to blesse in his name. 2 In administration of the Seals or *Sacraments.* 3 In Exercising the *power of Binding and loosing*, of retaining and remitting of sinnes towards particular *contumacious* sinners in the one Case, or *penitent* sinners in the other. 4 In *Preaching* the glad tydings of Salvation to the Church: But because it is not possible to handle so many weighty particulars in this little Scantling of time, I shall *keep to the most narrow* and formal sense of the word *Feed*, as it relateth to the spiritual food of the soul, the pastures of life, *the word of God*, for ψυχῆς τροφὴ θείων λόγων ἑστίασις, as *Basil Seleuc.* speaketh, The food of the soul is the feast of the word, whereunto possibly the Apostle may allude, when he requireth *Timothy* ὀρθοτομεῖν τὸν λόγον, 2 Tim. 2. 15. as the Ministery of the Word and Spirit is compared by the Prophet *to a royal and magnificent Feast*, Isa. 25. 6. Prov. 9. 1, 2. Rev. 3. 20.

This Great work of *Preaching* is appointe

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The word of Grace *thus Managed* is the Ordinary *Instrument* which God useth *to sanctifie* us, John 17. 17. *to form Christ* in us, *to derive* the spirit upon us, and to turn us to the Lord. And the Minister of Christ who duly preacheth it, is *his Herald*, and *Ambassador*, κήρυξ ἐν πολέμῳ πρέσβυς ἐν εἰρήνῃ, to proclaim warr against the Rebellious, and to publish Remission of sinnes unto those that repent and believe.

And so much hath Christ honoured his Stewards in the faithfull discharge of this their Ministery, that though they be but *weak* men, yet *such effects* are ascribed unto them *as are proper unto God alone*. They are said *to forgive sinnes*, John 20. 23. to convert and to *save souls*, Jam. 5. 20. 1 Tim. 4. 16. to deliver men from going down into the pit. Job 23. 24. to *revenge* all disobedience, 2 Cor. 10. 6. and to *Judge* wicked men, Ezek. 20. 4. None of which can be effected, *but by God alone*; The Excellency of the power belongs unto

Quodammodo ante diem Judicii Judicant. Hieron. Ep. ad Heliodorum

to him, 2 Cor. 4. 7. *Nulla est Remissio culpæ nisi per Gratiam. Sed Gratiam dare est potentiæ Infinitæ*, saith *Alex. Hales*; and therefore *Peter Lumbard*, and after him *Altissiodorensis*, *Bonaventure*, *Occham*, *Biel*, and divers other Schoolmen do affirm, *per hanc potestatem non posse Remitti culpas, sed solum declarari Remissas*; and that the Priest doth it *per modum Impetrantis*, but not *per modum Impertientis*. And yet because unto us is committed the Ministery of Reconciliation, 2 Cor. 5. 19. and together with that Office an *Authority* to work together with God *as his Instruments*, who maketh us *Able Ministers* of the New Testament, 2 Cor. 3. 6. so that by the cooperation of God our Gospel cometh *not in word only but in power*, 1 Thess. 1. 5. 2 Cor. 10. 8. Tit. 2. 15. therefore *we are said to do those things* which are proper for God alone to doe, *because God is pleased to do them by that word of Grace*, the Ministery whereof he hath committed unto us. *Humana opera, Dei munera*, as *Optatus*

speaks, the Ministery is mans, the Gift Gods. The *Priest*, saith St. *Chrysostom*, lendeth *his tongue* and his hand, but neither Angels nor Archangels can do the thing, but God alone. *Humanum obsequium, munificentia supernæ potestatis*, saith S. *Ambrose*, *De Spiritu Sancto*, l. 3. c. 19. the Service is mans, but the Munificence is Gods. We loose by our Pastoral Authority whom God raiseth by his quickning Grace, saith *Gregory*, Homil. 26. in Evang.

The *Matter* of this our Preaching is *in General* The *whole Counsel of God*, Acts 20. 27. *All the words of life*, Acts 5. 20. *That which we have heard of the Lord of Hosts*, Is. 21. 10. All which God commands *without diminishing* a word, Jer. 26. 2. Thou shalt speak *My words* unto them saith the Lord, *Ezek.* 2. 7 We are *Angels*, we must keep to our Message; we are *Ambassadors*, we must keep to our Commission: we are *Depositaries*, we must discharge our trust; *Quid est depositum?* saith *Vincentius Lirinensis*, speaking of that Com-

Command to *Timothy*, 1 Tim. 6. 20. *Id quod tibi* Creditum *est*, *non quod à te Inventum*, quod accepisti; *non quod excogitasti*; rem non ingenii sed doctrinæ, *non usurpationis privatæ, sed publicæ Traditionis, in qua* non Autor *debes esse* sed Custos; and so *Origen*, The Apostle, saith he, hath given example to the Doctors of the Church to speak to the people, *non propriis præsumpta sententiis, sed divinis munita Testimoniis*. Our own devices are all but chaff, Gods word is the wheat, *Jer.* 23. 28. Ours but Hay and Stubble, His Gold and silver and precious stones, 1 *Cor.* 3. 12.

More *Particularly*, the Matter of our Preaching is *Christ crucified*, and the glad tydings of Remission and Salvation through him, *Acts* 8. 5. 1 *Cor.* 2. 2. The *Credenda* all Recapitulated in the *doctrine of* Christ; the *Agenda* all supplied by the *Grace* of Christ; the *Petenda* all granted in the *Name* of Christ; the *Communicanda* all seals of the *Love* of Christ. He is *Lux, & Cibus, & Medicina*, as *Bernard* speaks; *Serm.* 15. *in Cantic.*

If I be Ignorant, Christ is my Light; if I be Hungry, Christ is my food; if I be sick, Christ is my Physick. *Si scribas, non sapit mihi, nisi legero ibi Jesum: Si disputes aut conferas, non sapit mihi, nisi sonuerit ibi Jesus.* Our Ministery now is *altogether Evangelical*; for though we Preach *the Law*, yet it is ever *in a subserviency* unto the Gospel, that by the *Convictions* thereof we may betake our selves unto *Christ for shelter from the Curse* which the Law threatneth, and *for Grace* unto the *duties* which the Law prescribeth. Our Saviour seemeth unto me to dictate the right Method of preaching the Gospel in that *three-fold Conviction* of Sin, Righteousnesse, and Judgement, John 16. 8, 9, 10.

1. The Spirit accompanying the preaching of the Gospel doth convince men *of their sinne*, and the wrath due unto them for the same, *untill they shall believe* in Christ, for the wrath of God abideth on unbelievers, John 3. 36. 8. 24. *Till Faith transferr the sinne* upon the Sacrifice,

fice, it remains upon the sinner. Hereby the Soul is awakened, and the Heart shaken and made *restlessly Inquisitive* after some way of escape from the wrath to come, Acts 2. 37.

2. The Spirit by the Gospel convinceth of *Righteousness* in Christ, who albeit he was reckoned amongst Malefactors, John 19. 7. Isay 53. 12. yet there was in him *Righteousness abundantly enough to justifie* and save to the uttermost all that come unto God by him, in as much as having finished the work of Redemption on earth, he is *gone to his Father*, and is *not sent back* again, but is sat down at his right hand, pleading the propitiation which here he wrought. In *his death* believers *suffered*, 2 Cor. 5. 14. Rom. 6. 6. In his *Resurrection* they were *justified*, Rom. 4. 25. and In his *Ascension* they have a virtual possession of Heaven, Eph. 2. 6.

3. The Spirit by the Gospel convinceth of *Judgement*, whereby I understand *Debitum Subjectionis* unto Christ,

as

as a Judge or Prince to whom all Judgment, Authority and power is committed, John 5. 22. 27. Matth. 28. 18 that we having been delivered from the wrath to come, and having received so great a Gift as the Righteousnesse of Christ, ought to *be subject* unto him, who *died and rose* again that he might be Lord both of the dead and living, Rom. 14. 9. having *demolished* the kingdom of Satan, and *judicially* cast out, or *dethroned* the Prince of this world, John 12 31. and destroyed him, Heb. 2. 15. so that being translated from the power of darknesse into the kingdom of Christ, Acts 26. 18. Col. 1. 13. we ought to be *reduced unto the obedience* of Christ, 2 Cor. 10. 5. and to observe and doe *whatsoever he commandeth*, Mat. 28. 20 for the doctrine of Grace and Salvation is a *doctrine of Holinesse*, Tit. 2. 11. 14.

In *this Method* ought the Gospel of Salvation to be preached, *that neither* the discovery of *sinne* may *drive men unto despair*, but cause them to flye for Sanctuary

ctuary unto the Righteousnes of Christ and free Grace of God in him; and that the *magnifying of Free Grace* and the Gift of Christs Righteousnesse, *may not induce a neglect of Holiness*, Rom. 6. 1, 2, 14 15, but that the Love of Christ may constrain them not henceforth to live unto themselves, but unto him that died for them and rose again, 2 Cor. 5. 14.

Now for the Manner how this part of the Ministery of Reconciliation is to be be dispensed; we are to preach the word

1. *Demonstratively*, ἐν ἀποδείξει πνεύματος, so as to commend our selves to *every mans conscience* in the sight of God, and they may confesse that God is in us of a truth.

2 *Sincerely*, not handling the word of God *deceitfully*, nor *complying* with the Lusts of men to gratifie them in their wayes, as the *Priests of Ahab* did, *rather displeasing* men with that doctrine which *profits*, then pleasing them with that *which betrayes* their Souls; as a *Physician* doth not so much consider what

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what will please his Patients *palate* as what will cure his *disease*. The Apostle professeth in one place, That if he pleased men, he should not be the servant of Christ, Gal. 1. 10. and yet in another place he saith that he pleased All men in All things, 1 Cor. 10. 33. But this was not *mentiendi desiderio*, but *compatientis affectu*, not out of Collusion but Condescension, to gain, save, edifie, profit them.

3 Wisely, so as to fit the word to *the State* of those that hear us, to give every one his σλομέρισον, Mat. 24.45. the Apostle preached ὡς σοφὸς ἀρχιτέκτων, Cor. 3.10 3. 10. we must not preach comforts so as that profane persons may mistake them as theirs, nor threatnings so as to make sad the hearts of those whom the Lord hath not made sad.

4 Boldly, not fearing the faces of men in the work of God, Jer. 1. 8. not concealing any part of Gods Counsel, because haply it may be unwelcom to those that hear it; but freely and confidently,

μετὰ

μετὰ πολλῆς παῤῥησίας, to deliver the whole Counsel of God, as *Micaiah* to *Ahab*, as *Amos* to *Jeroboam*. Most wicked men are of *Vitellius* his mind, they love to hear nothing *nisi jucunda & læsura*. But if they have the boldnesse to commit sin, should not we have the Courage to reprove it? *There is a Majesty* in the word which can humble an *Ahab*, a *Felix*, a *Belshazzer*; which can strike *an awe and rrverence* into the heart of a *Joash* towards *Elisha*, and of *Herod* towards *John* the *Baptist*, 2 Reg. 13. 14. Mark 6. 20 God hath *threatned to confound* us, if we be dismayed in his work, Jer. 1. 17. He hath *promised to be with us*, Matth. 28. 20. to *stand by us*, 2 Tim. 4. 16. in the discharge of so great a trust; and will *give testimony* to the word of his grace, Acts 14. 3. His word rightly administred, is *as nails, goads, arrows, a two edged sword*, dividing asunder soul and spirit, joynts and marrow, a discerner of the thoughts and intents of the heart.

5 Meekly, affectionately, *with all*

Love and tenderneſs to the ſouls of our Hearers, *in meekneſſe inſtructing* thoſe that oppoſe themſelves, 2 Tim. 2. 25 with the ſpirit of Meekneſſe, *Reſtoring* thoſe that are overtaken in a fault, Gal. 6. 1. A *Preacher*, as a *Chirurgian*, ſhould have an *Eagles eye* to diſcover the ſtate of the Soul, a *Lions heart* to ſearch ſpiritual wounds, and a *Ladies hand* to dreſſe them with all tenderneſſe and ſympathy. The Servant of the Lord muſt be Gentle towards all men.

6 Plainly, without unneceſſary affectation or oſtentation of the Enticing words of mans wiſdom, or of meer humane and exotick wit or learning. The Apoſtle, though a great Scholar, would not ground the faith of his hearers upon the wiſdom of men, but upon the power of God, 1 Cor. 2. 4, 5. and warneth them to take heed of thoſe who would ſpoyl them through Philoſophy and vain deceit, Col. 2. 8.

And here a needfull *Queſtion* may be propoſed, How farr forth a Miniſter may

may make use of Humane wit or learning in the service of the Church? *Learning* is a *noble Gift* of God. It was the *Honour of Moses* that he was learned in all the learning of the *Egyptians*, Acts 7. 22. And every good Gift of God may be *sanctified* for the use of the Church as the *Crown* of the King of *Rabbah* was set upon the Head of *David*, 2 Sam. 12. 30. and the *spoiles* of the Heathen were dedicated to the Lord, 2 Sam. 8. 11, 12. *Clemens Alexand.* calls it, προπαιδειαν εἰς πίστιν, as men lay a ground of some *meaner colour* when they intend to overlay with Gold. *Singular use did the Antient Fathers, Tertullian, Justin Martyr, Origen, Clem. Alexand. Cyprian, Theophilus, Arnobius, Augustine, Eusebius, Minutius Felix, Theodoret*, and others make of this kind of the learning of the Heathen in defence of Christian Religion, as *David slew Goliah* with his own sword; as the *Apostle disputed* with the Philosophers of *Athens* from the Inscription of their own Altar, Acts 17.

23. 24. Of which Inscription we read in *Philostratus*, *Pausanias*, and others, *very many passages*; and expressions of Holy Scripture cannot be so clearly understood without the knowledge of those usages mentioned in Heathen Writers, whereunto they referre; of which we meet with diverse instances in the *Agonistica* of *Petrus Faber* and multitudes of other Learned Writers: To say nothing of the *eminent service* done in this kinde to the Church of Christ by *Beza*, *Grotius*, *Heinsius*, *Scultetus*, *Gataker*, and divers others. Thus a *Moabitish woman* became an *Israelite*, if her head were shaven and her nails pared. Thus *Theodosius* reserved the Golden vessels of the Heathen Temples unto the use of the Christian Church. *Christianus Domini sui esse intelligit, ubicunque invenerit veritatem.* We find the Apostle himself making sometimes use of the *Heathen Poets*, and as I may so speak, bringing those Greeks into the Temple.

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And for *Wit*, though it be naturally a proud and unruly thing, yet it may be so *sanctifyed* by Grace, and *fixed by humility*, as to be of great use to the Church of God. The *Holy Scripture* is *full of curious Elegancies* and Paranomasies of this kind, and some have written just volumes *de Rhetorica sacra*, of these Scripture Elegancies. What higher strain of wit could be used then that Acts 5. 41. they went away rejoycing ὅτι κατεξιώθησαν ἀτιμασθῆναι, that they were Honoured with dishonour for the name of Christ? Which *of the noblest Orators* or Poets amongst the Heathen can parallel that expression of the Apostle touching the Glory to come, καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης. 2 Cor. 4. 17. It were endless to instance in these kind of particulars: And how Wit may be sanctified to the use of the Church, we have *delicate examples* in the Apologetick of *Tertullian*, in the Epistle of *Cyprian* to *Donatus*, in *Minutius Felix* his Octavius, in the Orations of *Gregory Nazienzen* and

and *Basil*, in the Sermons of *Chrysostom*, *Bernard*, *Chrysologus*, and multitudes of others amongst the Antients. To say nothing of the *Worthies in our own Church* and of our own time, amongst whom I cannot but mention my most Religious, and most Excellent *Predecessor* in this Diocesse, whose writings are like the Land of *Canaan*, flowing with *milke and honey*. Now in this particular I should *advise* those who have vigorous and *predominant witts*, of whom we may say, as *Quintilian* said of *Seneca*, It is pity they should not do as they ought, who can do as they will, that they would *not too much indulge* nor loosen the reynes unto luxuriancy of fancy in so solemn and serious a work as preaching the Gospel, *but proportion their ballast to their sayl*; and *temper* their *fancy with Humility*, pietie, and prudence, so as they may *render severe and solid truths* the *more amiable*, and reconcile the minds of their hearers the better unto sound and saving doctrine, as *Physitians*

sitians convey their physick in some *pleasant vehiculum* to *gratifie* the *palat*, & prevent the *fastidium* of their tender Patients. After this manner must we preach the Gospel, discharging faithfully towards God and men the trust which is reposed in us; for it is required in Stewards that a man be *found faithfull*, 1 Cor. 4. 2.

Now there being three *wayes of Pastoral Feeding*, as *Bernard* hath observed, *Ore, Mente, Opere*, by Preaching, Praying, and Living, it is necessary to adde these two latter unto that which we have already handled. 1. To be the *Lords Remembrancers*, and to give our selves continually to prayer, Acts 6. 4. If we Consider the *Great Importance* of our Ministery in dispensing the unfearchable Riches of Christ; the *great difficulty* of the work, for which without divine assistance none can be sufficient: the *Divine efficacy* and Cooperation required unto the successe of it: the *Infinite preciousnesse* of the soules of men, and *great Concernments* of the Church of God

God over which we have an Inspection, we cannot but grow unto holy *Cyprians Resolution*, who thus saith of himself in his Book *De bono pudicitiæ, Non solum proferimus verba quæ de scripturarum sacris fontibus veniunt, sed cum ipsis verbis preces ad Dominum & vota sociamus.*

2. We must *give testimony* unto our doctrine *by a Godly Example*, as *Paul* requireth *Timothy* and *Titus*, 1 Tim. 4. 12. Tit. 2. 7. and *Peter* all Elders, 1 Pet. 5. 3. *as John* was both a *shining* and a *Burning* Lamp, John 5. 35. The *Star* which led the wise men unto Christ, the *Pillar of fire* which led the Children unto *Canaan*, did not onely shine, but go before them, Matth. 2. 9. Exod. 13. 21. the *voice of Jacob* will do little good if the hands be the hands of *Esau*. In the *Law* no person who had *any blemish* was to offer the Oblations of the Lord, *Levit.* 21 17.-- 20. the Lord thereby teaching us what Graces ought to be in his Ministers. The Priest was to have in his robes *Bells and Pomgranates*; the one a figure of sound doctrine,

doctrine, and the other of a fruitfull life, Exod. 28 33,34. the Lord will be *sanctifyed in* all those that draw near unto him, Isa. 52. 11. for the *sins of the Priests* make the people *abhorr* the offering of the Lord, 1 Sam. 2. 17. their wicked *lives* do *shame their doctrine*; *Passionem Christi annunciant profitendo, male agendo exhonorant*, as S. *Austine* speaks, with their *doctrine* they *build*, and with their *lives* they *destroy*. The Minister who will winne his people, must not only *doctorem virtutis se præbere, sed ducem*, as *Lactantius*, *ut si præcipientem sequi nolint, sequantur antecedentem*. The salt which is it self unsavory, will hardly season other things. I conclude this point with that *wholsom passage* of *Hierom* ad *Nepotianum*, Let not, saith he, thy works shame thy doctrine, lest they who hear thee in the Church tacitly answer, Why doest thou not thy self what thou teachest others? He is too delicate a teacher who perswadeth others to fast with a full belly. A Robber may accuse Covetousness. *Sacerdotis Christi os*,

mens, manusque concordent; a Minister of Christ should have his tongue, and his heart, and his hand agree.

I shall conclude all with Two words of Exhortation; one to my Reverend Brethren in the Clergy, and the other to the people.

To my Brethren: That they would with all their might *set about this* most necessary work *of feeding* the flock over which the Holy Ghost hath made them Overseers, *& therby testifie their love unto Christ*, who by that Love doth adjure us to feed his sheep and lambs, *John* 21. 15, 16, 17. *If we would not be an Anathema Maranatha* for not loving of Christ, we must do that which he by so strong an argument as the Love of him doth injoyn. Is it possible for a man to *love the father*, and to *starve* the children? Is it possible to *love the Lord*, and to neglect his *doubled* and redoubled command? Is it possible to love God, and *to hate our brethren*? Or do we not hate our brethren *when we betray* their souls to perdition? O let us lay to heart

heart that *most solemn and tremendous charge* of the Apostle, *I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word, be instant in season, out of season, reprove, rebuke, exhort, with all long-suffering and doctrine,* 2 Tim. 4. 1, 2. Let us *consider the dreadfull Accompt* which at that fiery Tribunal of this Great Judge will be required of us, Heb. 13. 17. *the woe* which we incurr if we neglect it, 1 Cor. 9. 16. and the *horrid guilt* of the blood of souls which thereby we contract, *Ezeck.* 3. 17, 18, 20 their blood will I require at thy hand Let us *consider* the *unvaluable preciousness* of the souls committed to our charge, of more worth then all the world beside, Mat. 16. 26. insomuch that Heathen men have said, ψυχῆς ἀξιάξιον οὐδέν. ψυχῆς οὐδὲν ἡμιώλιον. It is the property of a Reasonable soul, saith *Antoninus* the Heathen Emperour, μηδὲν ἑαυτῆς προτιμᾶν. to preferre nothing before it self. O what a doleful thing will it be to have the everlasting

perdition of such precious souls to lie upon our betraying of them! Consider the *Inestimable price* wherewith they were purchased, even the Blood of God, Acts 20 28. and how fearfull a thing it will be for the Blood of Christ to cry out against us for destroying those souls which that blood did purchase. *Consider* the *continual Dangers* these precious souls are exposed to, the *vigilancy* of a *cunning*, a *powerfull* a *malicious adversary*, who goeth about seeking to devour them, 1 *Pet.* 5. 8 the *baits*, *snares*, *examples*, and *entanglements* of an evil world, the *swarms of Innumerable* inward lusts which warr against the soul. O how vigilant should we be to forewarn & arm them against the assault of so great dangers? Lastly, *consider* we the *weight* and greatnesse of *that* Crown *of Righteousnes* and glory which the Chief Shepherd reserveth for all those who willingly and with a ready mind feed the flock of God. They who turn many to Righteousnes *shall shine as Stars* for ever and ever, 1 Pet. 5. 4. Dan. 12. 3. *What*

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a Glorious Testimony will it be before the throne of Christ at the last day, when so many souls shall stand forth and say, *This was the hand* which snatched us out of the fire, *This tongue* was to us a tree of life, his *Reproofs* and convictions *awakened* us, his *Exhortations perswaded* us, his *Consolations* revived us, his *wisdom* counsel'd us, his *example* guided us unto this Glory! Some are apt to charge Clergymen with ambitious pursuance of dignities and preferments; Behold here a *preferment worthy* the climbing after, *a dignity* worthy to be contended for, an *holy*, *an Apostolical Ambition*, as St. *Pauls* expression importeth, φιλοτιμούμενον εὐαγγελίζεσθαι. Rom. 15. 20. which is as much as *Ambitioso conatu prædicare Evangelium*; preaching the Gospel where it had not before been heard, was the *Apostles* greatest honor which ambitiously he did aspire unto.

To the People. 1. We exhort them to *pray* for their Ministers, since they have a Service upon them which without divine Grace none are sufficient for, that God would by his special assistance *enable them* to

to discharge so great a trust. *God commands* it, *we beseech* it, *our weakness wants* it, *your souls require* it; the *more* you *pray* for your Minister, the *more* you will *profit* by him. You *help to edifie your selves*, you help him to study and pray and preach for you, while you pray for him.

2 To *take heed* that the *labour* of your Ministers for your souls *be not* by your carelessness *all in vain*. Do not with our Sermons, which cost us so hard labour, as *David* did with the *water* of the well of *Bethleem*, spill them on the ground, and let them cry from thence, like the blood of *Abel* against you. So *long* as he keeps to his Commission, and delivers the Counsel of God, you *cannot despise* the *work of your Minister*, but you do therewithall *despise the blood* of your Saviour. If your souls be *dear* in their eyes, should they be *vile* in your *own?* Will you by your wickedness *turn the prayers* of your Pastors into *curses*, their *Sermons* into a savour of death, and their *tears* into the *blood* of your own souls? Shall they *begg mercy* for you, and will *you reject*

reject it? Shall they *tender Grace* unto you, and will *you resist* it? Shall *they open* for you the door of Life, & will you shut it against your selves? Shall *Christ by them beseech* you, and will you by your Impenitency *refuse* him? Is it not a Reasonable Request, though you will not love your Ministers, yet not to Hate nor destroy your selves? Must he Teach, and you not Learn? Must he open *his lips*, and you *shut your ears*? are *Sermons preached* to be praised onely, and not obeyed? Must he *Reprove Sin* in you, and will *you Reprove God* in him? Shall he take up the *weapons of God* to withstand sinne, and will you take up the *weapons of lust* to withstand God! *Is it good to kick* against the pricks? *Will Gods word be impunè despised?* Can his Law be put to flight? where it doth not perswade, *can it not curse?* Do we provoke the Lord to jealousie? are we stronger then he? Shall the Minister in the name of God, *forewarn us* of the wrath to come, and shall we *belye the Lord*, and say It is not he? *Shall we blesse* where God curseth?

eth? and *promiſe peace*, where God proclameth warre? Shall we *ſell our ſelves* to ſin, and *make a Covenant* with Hell and death, as if we could ſin ſecurely, and chooſe whither we would periſh or no? Will not the Lord make us know at the laſt whoſe word ſhall ſtand, His or Ours? O that the *Love of* Chriſt might *conſtrain* us, and his *Goodneſs lead* us unto Repentance, that when Chriſt doth *beſeech us*, we would be perſwaded *not to deny* him! Did *Satan* dye for us? Did the *world* or the *fleſh* ever *redeem us*? were they *ſcourged*, or *mocked*, or *crucified* to ſave us? O that Chriſt ſhould be perſwaded to dye for us, and we ſhould give him his blood back again, and chooſe rather to dye our ſelves! Conſider what I ſay, and the Lord give you underſtanding in all things.

FINIS.